

000 was well.

529 January 21, 1937. Gongg broke out with a "bingasing" rhythm from Wenyabankura
224 today. Mar and Oriyap both jumped up very excitedly and wanted to go
574 immediately. They said it was a "sing sing belong pig". If a man kills
a bush pig, and so wishes, he prepares it and carries it to the house
tambaran. The feast is announced by the gongs, and anyone may come and
partake. Kis just stopped in on his way there.

648 January 22, 1937. Bob Overall came last night to try to recruit some
464 boys. Yat and Kar and Kis came around. Bob called Kar a "monki nutin".
which quite upset him. He said, "You'll see whether I am or not." The
next morning when Bob went down to the house tambaran and spread out his
trade, there were no boys and only a handful of old men. Mundik was the
only one recruited. Kar came up with a black scowl on his face and told

[829] Mar and the others not by any means to go. Someone greeted him with
"Good morning". He answered that this was "talk belong white man" and
hence no good, and he would not have anything to do with it. Furthermore,
he said that he could not get his house built because Mar and Oriyap were
working for us, and he stormed off down to Marck's house.

114 January 24, 1937. I went to Tangwishamp yesterday. Kar, Oriyap, Mar,
May, Mundik and three of Bob's boys went with me to carry trade and try
to buy boys. Bob had a touch of fever. When we neared Tangwishamp, the
three house boys got a bit nervous, especially May and Mar. We arrived
at the Tangwishamp house tambaran to find no one was there. Finally a
114 "savvy talk" appeared, and we told him we wanted some food. He brought a
123 couple of dried up yams. I told him they were no good and not anywhere
439 near enough, but paid him with a harmonica. Finally he called out that the
"master belong Rumbinan" (from Rumbina) was here and wanted kai kai (food),

578 been upset because War still thinks he is guilty. Kar says that he is fed
 [123] up with the place here and will go with/when I go. He says he does not
 feel like working.

527 Last night gongs announced a Yemba pig-eating feast (or that is what
 262 they said). I went this morning. It developed that it was a court to
 754 discover who was sorcerizing Sowinambi's wife. When we arrived Mas and
 692 Sof were boiling the pig which Sowinambi had shot. Yesterday afternoon
 [252] they had eaten the brains, kidneys, heart, liver, and belly. Now they
 had cut the rest in big chunks, without removing the skin and hair, and
 [415] were boiling it in two large pots. The pots were not large enough to hold
 [252] it all, so the chunks were put in and taken out with bamboo tongs. When
 the meat was done, bananas, spinach, and yams were put in the soup and
 boiled. The bananas were greasy, and the outer skin was peeled off with
 [123] the finger nail. I suggested a knife, but Sowinambi explained that the
 soup was for the big men and must be done this way. Sowinambi said that he
 [123] and Sof had to do all the work because they had no boys to help them. I
 helped. Some of the others made remarks -- it was not quite right for me
 to be doing it, but others said never mind; it was all right. The spinach
 was torn up by hand and put in. The yams were peeled and cut in parts.

695 The men kept coming three or four at a time until there were about
 754 fifty there. There were greetings and general talk until finally it seemed
 that all who were coming had arrived, and Ngayemas (a big man of Afokalisa)
 got up and began talking in a loud voice. "Sowinambi's wife had been
 poisoned. Who has done it? I am Sowinambi's (kinship term) and I will fight
 anyone who is doing it." He stood up and stamped his foot on the ground
 [123] and held his hand over his head as if holding a spear. In the days before
 the white men (probably now if I hadn't been there) they actually held a
 spear.